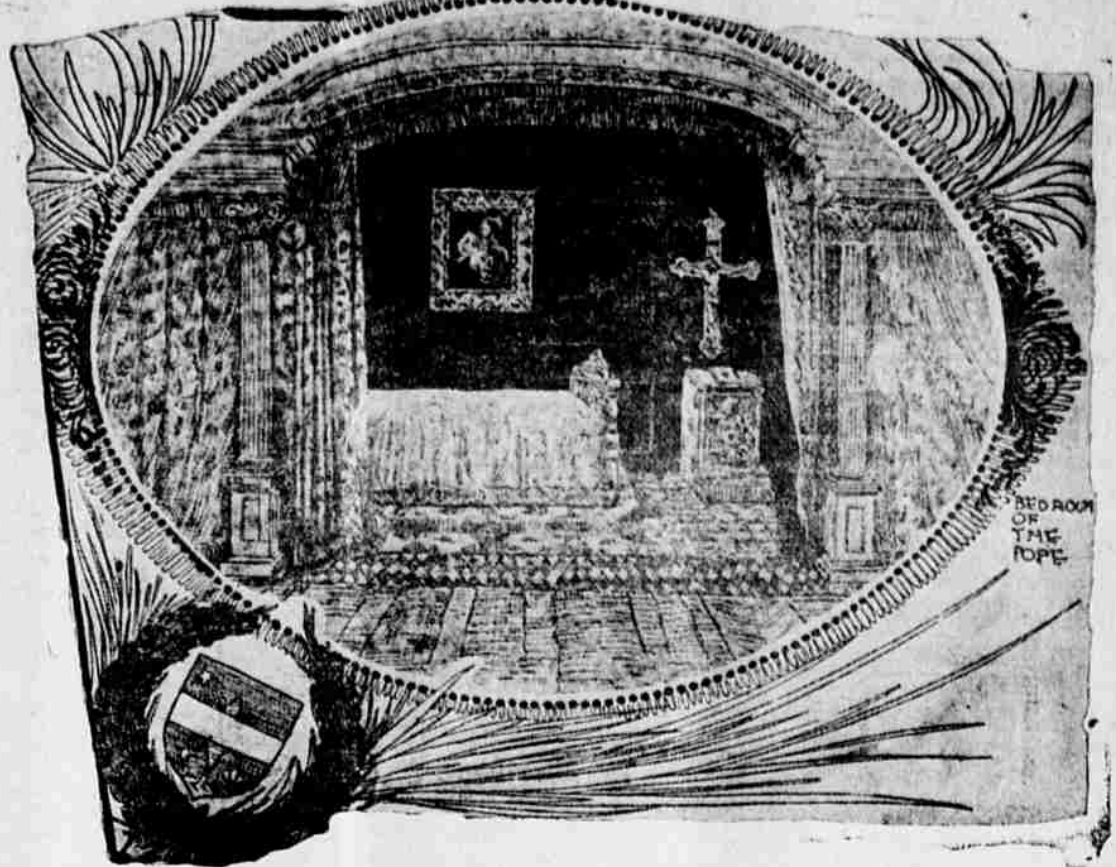


(Continued from page 1)



ST. PETER'S, ROME.



WHERE POPE LEO DIED.

Noble Guards and Franciscan penitentiaries are keeping vigil beside the remains. Shortly before the Pope's death he said to Cardinal Oreglia: "To your Eminence who will soon seize the reins of supreme power, I confide the Church in these difficult times."

The College of Cardinals will assemble today to pronounce the Pontiff dead. Then the body will be embalmed and removed to St. Peter's, where it will lie in state for several days, finally resting in the Basilica of St. John Lateran.

All nations have sent condolences.

Cardinal Oreglia, who is likely to be the next Pope, occupies the post of Camerlingo, by virtue of which he is now temporary head of the Church. He is Bishop of Ostia, is 75 years old and was made a Cardinal just thirty years ago.

Few people, even in the ranks of the church, are aware that Cardinal Oreglia, now the most bitter enemy and the most uncompromising foe of the Italian Crown Government, began his ecclesiastical career as chaplain to the late King Victor Emmanuel, being the adopted son and nephew of that Count Solaro Della Margherita, the intimate friend and political adviser of the late King's father, Charles Albert. At the time of the capture of Rome by Victor Emmanuel in 1870, Monsignor Oreglia was Papal Nuncio at Lisbon, and he brought so much pressure to bear upon Queen Pia of Portugal to induce her father, Victor Emmanuel, to restore Rome to the Pope that the court of Lisbon finally demanded his recall. He has two brothers who occupy high rank in the order of the Jesuits, and is generally believed to be the Papal candidate of that powerful order, whose intransigent ideas with regard to the Italian Government he personifies more completely than any other member of the sacred college. If he is elected Pope it will be a case of war to the knife between church and state in Italy.

Although he has been given high office by Leo, there has never been any liking between Oreglia and the Pope. Leo XIII was perfectly aware of all this, and to those who were behind the scenes at the Vatican there was a good deal of humor in the occasions when Cardinal Oreglia was called upon to offer in the name of the sacred college wishes and prayers for the long life, health and happiness of his holiness, who listened with a twinkle in his eye to these compliments uttered in a rasping and irritated tone of voice, and then suavely responded by assuring the Cardinal that thanks to the prayers of his eminence, his health was becoming stronger, that he never felt better in his life, and that he expected to be spared for many years to come.

POPE LEO'S LONG CAREER.

Born at Carpineto, March 2, 1810.
Entered college at Rome, 1824.
Matriolated at Gregorian University, 1830.
Entered College of Noble Ecclesiastics, 1832.
Appointed Domestic Prelate by Pope Gregory XVI., 1837.
Referendary of Court of Segnatura, March 16, 1837.
Order of Priesthood conferred, Dec. 31, 1837.
Apostolic delegate at Benevento, 1837 to 1841.
Governor of Spoleto, 1841 to 1843.
Papal Nuncio at Brussels, 1843 to 1845.
Made Archbishop of Perugia, 1846.
Created Cardinal, Dec. 19, 1853.
Made Cardinal Camerlingo, July, 1877.
Elected Pope, February 20, 1878.
Received Roman Catholic Hierarchy in Scotland, March 4, 1878.
Encyclical condemning communism, socialism, and nihilism, December, 1878.
Encyclical against heresy and socialism, November, 1882.
Recognized Unity of Italy, October, 1883.
Encyclical condemning liberalism, November, 1885.
Celebrated Golden Jubilee, 1887.
Celebrated Grand Jubilee, 1888.
Encyclical on socialism and labor, May 16, 1891.
Celebrated Episcopal Jubilee, February, 1893.
Issued Appeal to England for Reunion of Christendom, April 14, 1894.
Celebrated 60th anniversary of his first mass, February 13, 1898.
Declared 1900 a year of Universal Jubilee, May, 1899.
Held Consistory and created eleven new Cardinals, June 19, 1899.
Celebrated nineteenth birthday, March 2, 1900.
Celebrated 25th Jubilee as Pope, fifty years as Cardinal and diamond jubilee as Archbishop, February, 1903.
Has outlived the years of St. Peter, April 25, 1903.
Visited by King Edward of England April, 1903.
Visited by Emperor William, May, 1903.
His fatal illness noted, June, 1903.
Dead, July 20, 1903.

LEO'S VIEWS ON DEATH.

(A poem written by the Holy Father in 1897.)

The western sun draws near his cloudy bed,
Leo, and gradual darkness veils thy head;
The sluggish life blood in thy withered veins
More slowly runs its course—what then remains?
Lo! Death is brandishing his fatal dart,
And the grave yearns to shroud thy

mortal part:
But from its prison freed, the soul expands
Exulting pinions to the enfranchised lands.
My weary race is run—I touch the goal:
Hear, Lord, the feeble pantings of my soul;
If it be worthy, Lord, thy pitying breast
Welcome it unto everlasting rest!
May I behold thee, Queen of earth and sky,
Whose love enchaineth the demons lurking nigh
The path to heaven; and freely shall I own
'Twas thy sweet care that gained my blissful crown.



One of Leo XIII's Last Great Public Functions—He Was the First to Enter St. Peter's at the Beginning of the Holy Year.

WHO WILL SUCCEED LEO?

David Saville Muzzey recently wrote in "The Outlook":

"Who will be the next Pope? Will he be a religious devotee like Gregory XVI., or an uncompromising martyr like Pius VI., or an astute politician like Leo XIII., or a mixture of militarism, bonhomie, and dogged religious conservatism like Pius IX.? Will it be the Piedmontese noble Oreglia, the Cardinal-Chamberlain of Leo XIII., as Leo (then Pecci) was the Cardinal-Chamberlain of Pius IX.? Oreglia is the very soul of intransigent reaction, the Bocanera of Zola's 'Rome'; a man who did not scruple to pass King Victor Emmanuel on the Corso with ostentatious disdain, while all the other Cardinals saluted the monarch with courteous dignity. The choice of Oreglia would kill all the prospects of a rapprochement with Italy, already chilled by the recent riots in Milan and the harsh measures of the Government against 'Catholic Societies.' Will it be the Cardinal Vicar Parocchi, mediator between the Vatican and the Quirinal, the converted heretic, the accomplished musician and litterateur, of whom it has been said that 'if elected Pope he would unite the magnificence of Leo X., the geniality of Pius IX., the learning of Leo XIII., and, if necessary, the heroism of Pius VI.' Will it be Vanutelli, the champion of reconciliation with the House of Savoy, the most popular papable with the extra-Italian Romanists, the candidate of the Triple Alliance? Will it be the barefoot Carmelite monk Giotti, who earned from Leo XIII. the cardinal's hat by his triumphant Brazilian mission, and whom the Pope often jokingly alludes to as 'my successor'—hardly Giotti; the time for monks in St. Peter's chair is past; Gregory XVI. was a glaring anachronism. Will it be the Cardinal Secretary of State, Rampolla, the giant schemer of the Vatican, the man of

most avowed candidacy, the most supported, the most combated, the most loved, the most hated for his outspokenness, his 'intransigence,' his tireless self-devotion, his fearless high-mindedness, his irrevocable conviction, and his implacable and merciless vengeance? 'Ignis ardens' is the predicted character of Leo's successor. The motto fits Rampolla, though the fire is on the arms of Oreglia. Will it be some of the twenty candidates whose claims have a right to be considered? 'Scire nefas!' The choice of the Pope is in the hands of the Holy Spirit. The only word of the Cardinal, as he kneels in prayer, with his folded ballot ready to deposit on the golden paten over the communion-cup, is the simple promise to 'choose him before the eye of God I ought to choose.'

SOME PITHY WORDS OF LEO.

"The real perfection of all creatures is found in the prosecution and attainment of their respective ends, but the supreme end to which human liberty must aspire is God."—Pope Leo XIII.

"Remuneration must be sufficient to support the wage earner in reasonable and frugal comfort. If through necessity, or fear of a worse evil, the workman must accept harder conditions because an employer or contractor will afford him no better, he is simply the victim of force and injustice."—Pope Leo XIII.

"The true liberty of human society does not consist in every man doing what he pleases, for that would simply end in turmoil and confusion; but rather in this, that through the injunctions of the civil law, all may more easily conform to the prescriptions of the eternal law."—Pope Leo XIII.

POPE LEO XIII—AN APPRECIATION

BY HENRY E. HIGHTON.

The death of Pope Leo XIII will excite the sympathy of the civilized world, without distinction of race or creed. Born March 2nd, 1810, his name was Vincenzo Gioacchino Pecci. On his mother's side, he was a descendant of Cola di Rienzi, the last of the Roman tribunes. He achieved the highest honors in scholarship, and was not only a remarkable linguist, but deeply versed in modern science. He was made a priest on December 23rd, 1837, and, within a few years, became the Apostolic Delegate at Benevento, where, at an early age, he displayed his unquenchable firmness and his executive power, by the suppression of brigandage. He was afterwards qualified to become the Nuncio to Brussels where his service was principally diplomatic and where he deeply studied those political and social problems, to which, after his elevation to the Papacy, he attracted such wide-spread attention. Then he was Bishop of Perugia, for thirty-two years, when he was made Cardinal, and, in 1877, as Cardinal Camerlingo he performed the solemn ceremony of lightly tapping the forehead of his predecessor, Pius IX., with a silver hammer, and officially announcing his death, and shortly afterwards was elected his successor.

This bald outline brings before the public one of the most fruitful lives of the last century, prolonged not only in years, but in vigor, in fluency and in impressiveness, and which was greatest at its close. It is not my province to discuss Leo XIII in his capacity of Supreme Pontiff or Spiritual Head of a great Church that numbers among its children more than two hundred millions of human beings, of every race and living under every form of government. Nor is it within my purpose to dwell upon his scholarship, which was deep, broad and thorough, and ranked him among scientists, philosophers and poets. The central point of secular interest in his wonderful career is his statesmanship, which alone would have placed him almost, if not quite, at the head of the illustrious men of the Nineteenth Century.

His grasp of the 'burning questions of the day and the luminous intelligence with which he treated them would alone have immortalized his name. His first declarations, after he had been invested with the Ring of the Fisherman, proved that, in the consideration of those momentous issues that affect and control terrestrial life, he was bent on the suppression of antagonism and the development of fraternal unities. In his first encyclical letter, April 21st 1878, with a total disregard of polemics, he discussed the evils affecting modern society, and appealed to the underlying love of virtue in the human race. In his second encyclical letter, December 25th 1878, he gently but with inexorable logic exposed the errors of Socialism, Communism and Nihilism, and defined the true relations and reciprocal obligations of capital and labor, holding with even hands the balance of justice between the two. While rebuking the audacity and the crude theories of anarchical parties, he demanded that the rich should help the poor and should pay reasonable wages for proper service. In June, 1888, he promulgated an encyclical letter on Liberty, in which he asserted the natural freedom of man, and, as the evidence of his reasoning power, his submission to the proper restrictions of government. In May, 1891, his encyclical letter on the condition of the working classes appeared, in which he opposed labor contracts for the benefit of the few, defended private property as originating in natural right and affording a rational motive for labor and for economy, reiterated his belief that wages should be proportionate to work, skill and surrounding conditions, and

advocated workingmen's Unions, analogous to the guilds of the middle ages. The policy of Leo XIII throughout his pontificate was conciliatory and in harmony with modern progress. He restored friendly relations with Russia, Germany and Switzerland. He threw his personal influence into the scale, when Cardinal Lavergne solicited from European nations a common declaration against the revival of the slave trade in Africa. He closed his long standing controversy with Bismarck, by an amiable correspondence with the first German Emperor of modern times. He recognized the French Republic and disclaimed any right of interference with forms of government, referring to the United States as "growing greater and greater every day." "Accept the Republic," he said, "that is to say, the power constituted and existing among you; respect it, and be submitted to it as representing the power that comes from God."

In his relations with the United States, Pope Leo XIII was a peculiarly fortunate and accepted the trend of modern ideas in his appreciation of our institutions. On the occasion of his sacerdotal jubilee, President Cleveland, through Cardinal Gibbons, sent him a copy of the Federal Constitution, and in his reply, he declared that liberty was guaranteed by that instrument. When Monsignor Satolli had been appointed his personal representative, in January 1895, he addressed a letter to the Archbishops and Bishops in the United States, in which he referred to our national growth, and to the destiny to which we seemed to be tending and expressed his wish that the Catholic Church should "not only share in but help to bring about this prospective greatness." He uttered words of warning against the turbulence of strikes, while approving of lawful combinations among the industrial classes, and bade Catholics to "labor for the tranquillity of the Commonwealth," to "obey the law," to "abhor violence" and to "seek no more than equity and justice permit." At a still later period, he alluded to the fact that both Protestants and Catholics were among the Regents of the New York University and added: "How then can I complain of the institutions of America? The more I study them, the more they please me. I have admonished all the people in America to refrain from strikes, never to resort to violence to redress a grievance, but to appeal to the law and the constitution."

This great man in his attitude towards the secular world, towards the mass of human beings everywhere, was a practical and a powerful statesman, and, better than many other great men, comprehended the quality and the significance of the American Government and of American civilization. He avoided the interblending of Church and State and used his faculties for the benefit of mankind. As Gladstone once said of Daniel O'Connell, "he had a passion for philanthropy," which did not, however, blind him to facts or obscure his reason. His most intense desire was that his policy should be perpetuated after his death, and he repeatedly evinced his interest in the choice of his successor. As "Crux crucis" was pathetically applied to Pius IX, when he sank to his final sleep, so "lumen in coelo" will be the halo with which the world will invest the name, the character and the influence of Leo XIII.

It is only a four-line item in a Hilo paper. Yet there has been no more important news from the big island for many a day. The leaf hopper has disappeared from Hamakua and the sugar cane is flourishing. Again Prof. Koehle is proved to be the most valuable man, in his own way, on the entire Territorial salary list.

Davis, the freak magistrate, says he wants to resign. If he does, why doesn't he? In contemplating any public service of that kind he need not be restrained by fear that his fellow-citizens will rise up and protest.

It appears that there are Federal statutes which may cover the offense of those who have destroyed the House vouchers. Section 5403 of the Revised Statutes says: